of Vedas among them. But those endowments had died out and the proceeds out of them were not being spent for any useful purpose. The Member requested that they might be utilized for the founding of hostels to be attached to their special schools. A Veda class was being conducted at Kaviyur, the expenditure being incurred by Government. But as a matter of fact, a good deal of the funds was being misappropriated. The amount might, therefore, be diverted to improve the hostels of the special schools for Malayala Brahmanas. The next request of the Member was that the curricula of studies for their special schools should be framed after consulting the leading men of the Malayala Brahmana community, for their desire was that their children should be educated without any violent change in their traditional ways of Veda study. The special schools should be supervised by a Committee of Malayala Brahmanas. Government should nominate members of the Malayala Brahmana community as judges of Panchayat Courts, members of Town Improvement Committees and other public bodies. In olden times Jenmies used to give away lands to Kudiyans on the distinct understanding that some kind of specified service should be rendered to the Jenmi, such lands reverting to the Jenmi when the grantee ceased to perform the covenanted service. It had also been agreed that such lands should not be alienated. But latterly, the services were not done as agreed to and the lands were also alienated. A law should be passed to enable the Jenmies to take possession of such lands whose holders had agreed to render the stipulated service and failed to do so.

*Dewan's reply.*—Noted.

**153. Hardships experienced by the Ezhavas in social and political life.**

*Mr. Kunju Panikkar* (Member, Nominated) explained how the Ezhavas who were mostly Marumakkathayees were getting poorer and poorer on account of their system of inheritance and how other communities were progressing because they were not handicapped by their system of inheritance. He reiterated the circumstances under which the Ezhava Law Committee was appointed and requested that the draft Bill prepared by that Committee be introduced into the Council soon without any alteration.

The Member then dealt with the question of *theendal*. On account of State interference *theendal* had disappeared from public roads, courts, cutcherries, schools and other public places. It was high time that it was rooted out from temples also. Ezhavas too were Hindus and had a right to enter Hindu temples and worship the deity as freely as any other Hindu. The Member, therefore, requested that *theendal* be stopped.

They had been requesting from the first Session of the Assembly to throw all State schools open for admission to the children of their community. Though most schools had been thrown open, there were a few like those at Ambalapuzha, Kottarakara, and Trivandrum, where admission to their children was not being given. Those schools also should be thrown open to Ezhavas.

The question of the employment of Ezhavas in the public service in larger numbers was then urged. The Member was of opinion that special instructions should be issued to the Heads of Departments to see that qualified Ezhavas were entertained in the public service. He was aware that several applications from Ezhava candidates for Government appointments were not being considered at all. The matter of promotion to those already in service was also a subject of grievance and the attention of Government should be devoted to that point also.

*Dewan's reply.*—The draft Bill submitted by the Ezhava Law Committee will be introduced into the Legislative Council as early as possible. The other points are noted.

**154. Political and social disabilities of Ezhavas and other backward communities.**

*Mr. N. Kumaran Asan* (Member, Nominated) expressed his gratification that Government had begun to take steps to remove their disabilities one by one. There

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